must exist by the power of the Spirit; its law must
be according to some law of the spiritual conscious-
ness and existence. The Self, the Reality must be
aware of and aware in the world-consciousness
which exists in its being; a power of the Self, the
Reality must be constantly determining or at least
sanctioning its phenomena and operations: for
there can be no independent power, no Nature not
derived from the original and eternal Self-Existence.
If it does no more, it must still be originating or
determining the universe through the mere fact of
its conscious omnipresence. It is, no doubt, a truth
of spiritual experience that there is a status of peace
and silence in the Infinite behind the cosmic
activity, a Consciousness that is .the immobile-
Witness of the creation; but this is not the whole
of spiritual experience, and we cannot hope to find-
in one side only of knowledge a fundamental and
total explanation of the Universe.

Once we admit a divine government of the
universe, we must conclude that the power to-
govern is complete and absolute; for otherwise we
are obliged to suppose that a being and conscious-
ness infinite and absolute has a knowledge and will.
limited in their control of things or

hampered in
their power of working. It is not
impossible to[1]
concede that the supreme and
immanent Divinity
may leave a certain freedom of working
to something"
that has come into being in his
perfection but is
itself imperfect and the cause of
imperfection, to an
ignorant or inconscient. Nature, to the
action of the